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INDEXING FOR TELUGU MANUSCRIPT

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Chandassu Āndhrapatramulaku āṅglēyasamvādamu.

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Telugu.

Be prosperous in the year 1109 of the era of Salivahana, ever victorious, (A. D. 1187), on the 10th day of the increase of the moon, in the month Asweejam in the reign of (1) vira-pratapa vijaya Bucca Rayalu, the prosperous king of kings, the Lord of Lords, possessing the wealth of the whole earth, the minister appaji Ayya, the son of Salava Timmasi Ayya, following the Sutram of a'pastamb.ha and the yejas-sac.ha, having beaten his drums on his march towards Udayagiri, while halting at Mailaram, gave this Danaptram, or deed of gift, to Malla Reddi, the son of Naga Reddi, of the Gotram of Ullipula, and the inhabitants of the yerra-yelama cast, who came from the province of Nagaram with their families: that is to say, that, they having as principal Reddis founded the village of yenamala-chintala, subject to the province of Gutti-durgum, in the name of the Reddis therefore, officers (A'yagan'dlu) appointed to it as follows: Malla Reddi, the son of Naga Reddi, of the Gotram of Ullipula, of the yerra-yelama cast, who lately arrived with their families from the province of Nagaram, is appointed to the office of Reddi (2);

Narayanappa, of the cast of nandavariculu, to the office of (3) carnam;

Narasam Bhattu, to the office of (4) purohita;

Duggoji, as (5) Iron Smith

Nagoji, as (6) Carpenter;
Sangappa, to the office of (7) Shroff
Gosala Yeragami nayadu, to the office of (8) cavel:
Salivahana Linga Setti, as (9) Potmaker;
Maddadu, as (10) Washingman;
Sivoji, as (11) Barber;
Nagulagadu, as (12) Bariendu;
Yerravabadu, as (13) Checari.

The particulars of the Mereis and Manyams granted to them, are as follows:
To the office of Reddi - to the west, a field of dry black soil, in which 3 tum of grain may be sown; to the north, a dry field called Varavanca, in which 3 tun of grain may be sown; to the south, a piece of dry land, in which 3 tun of grain may be sown; to the east, a field of wet land near the channel, in which half a putti of grain may be sown, the land of the flower Yatam (engine for raising water), in which 4 tun of grain may be sown: four trees yielding fruit.

Manyam to the office of Carnam: to the west, a field of dry black soil, in which 3 tum of grain may be sown: to the north, a dry field, called Dzambimanu, in which 3 tun may be sown; to the south, a dry field called Sunnagaragu, in which 3 tum of grain may be sown; to the east, a field of wet land watered by the channel, in which half a putti of grain may be sown; - the land of the Sudda-Yatam, in which 4 tum may be sown.

(14) To Chenna-cesava Swami - on the west, a field of dry black soil, in which 2 tum of grain may be sown; also, a field of wet land watered by the channel, in which 3 tum of grain may be sown.

(15) To Iswara - the dry field of the cross road on the south, in which 2 tum of grain may be sown: also, a field of wet land watered by the channel, in which 3 tum of grain may be sown.

(16) To Zadiperte chintala Raydu - the dry field of the cross road on the west, in which 3 tum of grain may be sown; also, a field of wet land, in which a quarter of a putti of grain may be sown.

(17) To Sanjeva Rayadu - a dry field of black soil to the south, in which 2 tum of grain may be sown; also, a field of wet land watered by the channel in which 3 tum may be sown.

To the office of Purohita - to the westward a dry field of black soil, in which 2 tum of grain may be sown; also, a field of wet land watered by the channel, in which 3 tum of grain may be sown.

To the office of Iron Smith - to the west ward, a dry field of black soil, in which 2 tum of grain may be sown; also, a field of wet land watered by the channel, in which 2 tum of grain may be sown.

To the office of carpenter - to the north, a dry field of black soil, in which 2 tum may be sown; also, a field of wet land watered by the channel, in which 2 tum may be sown.

To the office of the Shroff - to the south, a dry field of black soil of 2 tum of grain: also, a field of wet land watered by the channel, in which 2 tum of grain may be sown.

To the carelivaru – to the west, a field of dry black soil, in which 2 tum of grain may sown; also, a field of wet land, in which ¼ putti of grain may be sown. To the office of potmaker – to the west, a field of dry black soil, in which 2 tum of grain may be sown; also, a field of wet land, in which 2 tum of grain may be sown. To the office of the Washerman – to the north, the dry field called chillamanu, in which 1½ tum of grain may be sown; also, a field of wet land watered by the channel, in which ½ tum of grain may be sown. To the officer of the Barber – to the westward, a dry field of black soil, in which 2 tum of grain may be sown; also, a field of wet land, in which 2 tum of grain may be sown. To the office of Barica – to the north, a dry field called maddimanu, in which 2 tum may be sown; also a field of wet land, in which 2 tum may be sown. To the office of Barica – to the north, a dry field called Maddimanu, in which 2 tum may be sown; also, a field of wet land, in which 2 tum may be sown. To the Checari – to the westward, a dry field of black soil, in which ¼ tum of grain may be sown; also, a field of wet land, in which one quarter putti of grain may be sown.

After deducting the privileges of the deities and Brahmans in this manner, there remains a sum of (18) 250½ Malhi Ibrahim pagodas, on account of which the trees and high grounds are to be levelled, and in the fields so formed, grain to the amount of 8 puttis 5½ tum (19) may be sown. The boundary stones are planted as follows: – a Sasanam on a long stone directly to the east of the village, where the limits of Bedudur yanamala-chintata meet; a Sasanam on the stone to the north; directly to the westward a Sasanam on the black stone where the limits of the village of chenigela-Gudur and Yanamala-chintala meet: – on the south of this a Sasanam on a stone laid on the earth, where the limits of Tammapuram, chenigela-Gudur, and Yanamala-chintata meet: – to the south of this a Sasanam on a upright stone: – to the south of this a Sasanam on a round black stone by the river side, where the limits of the three villages of nilacant, haraga nittur, venacaya's channel and yanamala-chintala meet: – to the east of this a Sasanam on an upright stone, planted, where the limits of the three villages of chinna Thimmapuram, venacaya's channel and yanamala-chintala meet: – to the south of this a Sasanam on a long stone: this stone stands pointing to the upright stone planted where the limits of Bedudur and Yanamala-chintata join.

After this Mulla Reddi, the son of naga Reddi, went to the presence of the Rayalu and presented the ulupha and (20) Udugaralu, and the Rayalu was pleased to cause a stone Sasanam to be put up in the temple of Sri virupaksha, with the consent of the village people, and gave this Danapatram, allowing you, your sons, and descendants to enjoy lineally as long as the sun and moon endure. Whosoever makes objections to this shall incur the sin of slaying a cow at Casi. This Danapatram was written by Narsam Bhatt.

Remarks

Although this instrument is not entirely entitled to the character of royal authority, which is attempted to be given to it, it contains a curious and, no doubt, a correct enumeration of the offices, and Manyams thereto attached, of the village of Yallama chintala in the Telugu Province of Gutti. The persons holding the former are nearly the same as the officers, detail of whom is given in Wilk's "Historical sketches of the South of India" (see the 117th and following pages) under the Hindustani term of "Barabullowattee" and the Canarese "Ayangadee:" the only absolute difference is that the checari, skinner, is substituted for the "Neerguntee" or distributer of water, the "Talary" Tam, or "Statwar," Hind, being the same as the cavelicaru, the "Totee" as the Baricadu, the "Joteshee" as the purohita, and the office of shroff being usually held by a "Silversmith:" the service the latter renders to the village, however, is not the exercise of his trade but the shroffage of money, for which he is peculiarly qualified by his knowledge of the precious metals. The number of village officers, as stated in this document and in the work above quoted is twelve, but this differs in different districts, and even in different villages of the same district... The whole extent of ground within the limits of the village is stated to be capable of sowing of 14 putte 2¼ tum of wet and dry grain; of this an extent capable of sowing 4 putte 14 tum, about one third of the whole, is granted rent-free to the Mirasidars, and an extent capable of sowing 1 putte 3 tum, or about one twelfth of the whole, to the deities, leaving the remainder, being an extent capable of sowing 8 putte 5¼ tum, assessable with the public revenue. One third of the cultivable lands held as Mirasimanyams is comparatively very high, but one twelfth, as Devadayam, does not exceed the usual rate: this however, as is evinced by the care taken to record on stone and otherwise the privileges belonging to it, was a favored village; to which probably greater privileges were granted than were customary, by the interest which the head man Malla Reddi had obtained with the Minister and at court.

Swasti: Sri: Before the Sacred countenance, in the 37th year of Tribhuvana Viradeva (1), who was anointed as a hero and a conqueror, having triumphed over the princes the three worlds, over Madurei, Izham, Caruvar, and the crown head of Pandiyen, in Tondamandalam acquired by conquest, And in the amir cottam, by the favor of (the god) Adisandeswarer Deva, in the temple of Subrahmanya Deva, in Tiruvizhichilur, appropriated to the gods and the Brahmans (Devadanam, Brahmadeyam); we under Pilli Nayager, the chief priest of the sacred Maheshwara in this temple; Sembiyamuvenda vela attached to the Sacred service; Panmaheswara Batten (surnamed) (2) Adicondavilli-shelvapiran, of the holy place in which divine service is performed, and hereditary priest of Siva in this temple; Narpatten nayira Batten (surnamed) Aludeiyan-nganamudeiyan, (3) of the holy place where divine service is performed, and hereditary priest of Siva in this temple; and the accountant of the temple Tiruvizhichiludeiyan; the whole of us have sold to the

the dancing girl and the Andar Carupurudeiya nambi, the Dancing master in this temple, (a portion of) ground for a fixed price, in the following manner: As the fixed (4) assessment in the village of Tiruvizhichil, the sacred property of (the god) Pilleiyar, is an assessment payable to the revived and prosperous treasury, (5) the land we have sold and delivered to these persons, Adeicadu, in the wet land of the great tank, is (6) called 80 casu; (the several pieces named) attishet-pada-shiru, Arpadacutten-sheru, in the western wet land, the salt producing (land called) (7) Paousani, Kirodu-cazhavel and Sirpa cazhavel, being cuzhi 2000 (assessed at) 80 casu, (those named) (8) Taleisaripana-teruvudei-nambi, Cottaman, cudilangi, Sivanaden, and pattaviratti, being cuzhi 1610, making a total (9) cuzhi (3640 or) $2\frac{1}{30}$; this two and one thirtieth (cani), together with the salt-pans, the bank to the east, and the home-steads, we have peremtorily sold to be the property of these persons, (the dancing girl) and dancing master, with the consent (of the officers) of the prosperous treasury, at a proper price, being casu 300: we have sold it for these three hundred casu, being the fixed price, and have caused a stone (recording the act) to be engraved. To the lands the water must flow without altering the custom; the waters must flow from the inundation and from the river cottenaini. These (10 having consulted, we the principal persons of this temple have caused a stone to be engraved (to this effect) and delivered (the ground) to the dancing master carupurudeiyar nambe. Thus (I have given) these. The signature of Tilli Nayagen.

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On the 5th day of the decrease of Moon in the month of Ashadham in the year Pingala (A. D. 1676) this Suddha-craya-patram (or final deed of sale) was given to Narsam Bhattu, the son of Tideti Raghava Bhattu, and his parceners, living in the village of Vencatapuram, commonly called Agaram Yettsur, by Perumalayya, the son of Varada Yellam Bhattu, of the same village: that is to say, half a cani of land, being part of the $\frac{3}{4}$ cani, which we purchased from the Nanguriwarn, called cambamtaladi, lying below the Tank of Peyyacheruvu, near the eastern division of the north line on the channel called Yemberumanaru cannaru, to the north in the first cani situated on the border of the channel called Rayacannaru, is now, on account of my necessities, sold to you for 4 pulicat pagodas and you are to enjoy it: you are to receive water from the two Tanks for this half cani or one eighth share. — you - your sons and grand sons are to enjoy all treasure trove, deposites, waters, rocks, and all privileges that now exist or that may hereafter appertain to this one eighth share. This half cani is two and a half (1) maru, you are to enjoy every thing belonging to this two and a half maru, and I agree to have all disputes that may arise respecting it, first or last, adjusted. This deed of sale is given by my free consent. This deed is given by Perumalayya the son of Varada Yellam Bhattu, to Tideti Narsam Bhattu and his parceners: and has been drawn with their consent by Gauravaram Singari. — The receipt of the amount mentioned in this deed was in this wise, I received the balance due, giving credit for the money formerly received by me from Penuconda Raghavayya on account of a (2) Bhogyam bond passed by me: thus the

amount

amount mentioned in the deed was received. — Mistakes in wording in this bond are not to be attended to:— you and your posterity are entitled to enjoy this half cani of land and to transfer it by gift, mortgage or sale.

Witnesses

Vencatapati — crishnam A'charyalu — Abba Battu.

The signature of Dugaradzu Vencatapati perumalayya

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